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LUTHERAN MEN

The Rev. Rudolf Ludwig, pastor of Konnarock Lutheran Parish, greets parishioners as they leave the log church in Laurel Valley.

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BROTHERHOOD OF THE LUTHERAN CHURCH

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LUTHERAN MEN

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Are We Men or Grasshoppers?

by MERWYN C. FUSS

President Fuss gives his impressions of the Brotherhood as he saw it in action during the past two years throughout the United Lutheran Church.

Dear Brethren:

I have seen the Promised Land! I have traveled throughout the length and breadth of it. I have seen the Brotherhood of our beloved United Lutheran Church at work in city, town and rural area. I have seen hundreds of men present at a single convention, inspired with the program and challenged by the objectives of the Brotherhood.

I have met with small groups of consecrated men who were earnestly seeking to implement the Brotherhood program in their own local congregations. I have met with synodical and conference leaders and have seen them lay the foundations for a great step forward in Brotherhood work.

I have consulted and counseled with synodical and church leaders in the highest positions of leadership in our great United Lutheran Church and have benefited from their counsel and advice.

I have seen the tremendous potential of manpower throughout our church and have come to realize as never before that our men are ready for action as perhaps never before in the history of our church.

They are ready to respond to a challenging and realistic program of action in the Brotherhood. Truly they are ready to "go in and possess the land."

Are we ready, as leaders, to lead them into the Promised Land?

After two years of service as your president, I have come to believe that our situation is not greatly unlike that in the day of Moses and his 12 spies, as recorded in the 13th chapter of the book of Numbers.

In the ancient story, you will recall that 12 spies were commissioned, one from each tribe, to go up and spy out the land. All of them went and found the land to be "flowing with milk and honey" (that is to say, abundant with opportunities) and they so reported back to Moses and the people, bringing specimens of the abundant fruit and vegetables which were being grown there.

Forty days they were gone on their tour of investigation. Their return was heralded far and wide. But when they made their report, the majority, lacking courage and

conviction, said, "We are not able to go up against the people, for they are stronger than we." To clinch their argument for postponing their entrance into the Promised Land, they cried:

"We seemed *to ourselves* like grasshoppers, and so we seemed to them."

Then Caleb, the one lone spy who had the courage of his convictions and saw the great opportunities which awaited his people in Canaan, called upon all the people to be quiet before Moses and then declared the words that have stood, down through the centuries, as the kind of challenge that has ever called men to the work of the Kingdom in every age:

"Men and brethren, are we men, or are we grasshoppers?"

I say: "Let us go up, at once, and occupy the land . . . For we are well able to overcome it."

Thanks be to God that Caleb's challenge did not go unheeded, for the Israelites did go in and possess the land and the result was the establishment of a people in Israel whose history through the centuries paved the way for the coming of the Christ and ultimately resulted in an accomplishment that has influenced the whole world.

Now, my dear brethren, I do not for one moment presume to think of myself as another Caleb, but with no less a firm conviction than Caleb had, do I come to you, after these two glorious years of "spying out the land," fertile and ready for Brotherhood work as it is, and say to you all, "Let us go up and possess the land." Let us go into the Promised Land of the United Lutheran Church and establish and promote and encourage the men in our congregations, conferences and synods to give themselves wholeheartedly to the tasks in the church that rightfully belong to them.

Indeed, it is as Caleb said, "Are we men, or are we grasshoppers?" The other 11 spies had said that *only in their own sight* were they like grasshoppers, but note this too, that when the inhabitants of the land saw that they thought of themselves as weak, purposeless grasshoppers instead of men, they simply agreed with them, and the battle was already lost.

So, men of the Brotherhood, in this closing message to you before we assemble for the great convention in Atlanta, which from all indications promises to be the best-planned, and most realistic and helpful convention in the history of our ULCA Brotherhood, let me say that, as your president, I have found the time is ready to go in and possess the land for the Brotherhood.

I sincerely believe that if we act like men — men with a mission, men who have a message to tell, men who have a service to render, men with a job to do and courage enough to perform it — then we can lay our plans to "go in and possess the land" during the coming biennium.

As Caleb said of old, so let me

say, "Let us go up at once and occupy it, for we are well able to overcome it."

Let us move in with faith, courage, conviction, and a determination to succeed on these four great forward steps:

1. By the establishment of the office of a full-time associate field secretary who would be able to go into every synod of our great church to promote the work of the Brotherhood at its very growing edge, the congregational level.

2. By the widespread use of the programs of our evangelism and stewardship departments which will, if given an honest trial, produce most gratifying results in increased church attendance, recruitment of new Brotherhood members, and generous giving.

3. By adopting a realistic budget for our Brotherhood that would provide adequate financial means for the carrying on of the whole program of our Brotherhood.

This calls for a contribution from every Brotherhood member that will represent a genuine loyalty of and a sincere love for work of our Lord's church.

It calls for a budget more than double the present one and will require contributions from our Brotherhood men that cannot be passed off as a nominal gift that does little more today than provide for a good ham sandwich and a cup of coffee.

4. By promoting the work of the Brotherhood at the home base where the men are. "Let's Double the Score in '54" is not an empty slogan. It is meant to be a serious challenge to every Brotherhood member in our United Lutheran Church.

It can be done! It must be done! Else we will stand condemned in our own sight, as well as in the sight of others, not as men, but as grasshoppers — weak men who lack courage, conviction and consecration to our work and are therefore afraid to go up and possess the land of opportunity which is rightfully ours as a service-rendering auxiliary of the church.

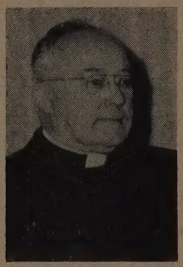
In closing, may I extnd my deepest appreciation and sincere thanks to everyone of you who helped in any way to make these two years of service as your president, a happy, enjoyable and blessed experience. The Lord of the Church has been good to us. He has blessed us all abundantly. He has blessed the work of our Brotherhood and of our great Church.

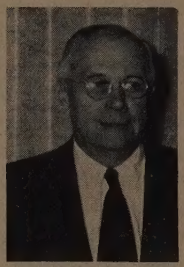
All that has been accomplished was made possible through His sustaining strength and His abiding presence, so then to Him be all the honor, the praise, and the glory both now and forever. Amen.

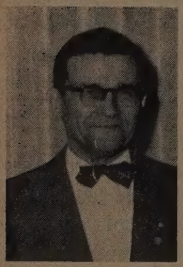
P.S. Surely you will be coming to Atlanta. Earnestly do I desire your presence, your wisdom and guidance, and your prayers, so that our convention may be blessed of God and so that His grace may rest upon us all as we labor in His vineyard.

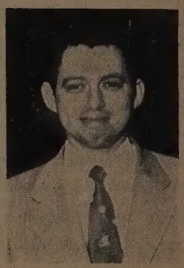
●

Atlanta Convention Committee









Left to right, top row: The Rev. C. E. Fritz, D.D., president of Georgia-Alabama Synod; D. H. Blomstrom, general chairman. Middle row: Martin R. Gruber, president of Georgia-Alabama Synod Brotherhood; C. R. Kraus, secretary; William Doucher, treasurer. Lower row: the Rev. Paul J. Renz, publicity; Robert E. Harkrider, elder of host Brotherhood, service chairman; H. H. Steadman, hotel-travel chairman. Former Governor Val Peterson, national director of Civil Defense, will be the banquet speaker, Saturday, Sept. 25.

Message from Headquarters

by EARLE W. BADER

Brotherhood Days in Atlanta

Time marches on! The 19th biennial convention is less than 90 days away and the Atlanta committees have completed their plans for the entertainment of the delegates and visitors. There are very few occasions in our church life that surpass the "grand and glorious" feeling when "good fellows get together" at our biennial conventions. We expect this will be the best attended and most profitable convention in our history. The local committee, under the aggressive leadership of David Blomstrom, has been working for months to prepare for the comfort and entertainment of the delegates and visitors. The Atlanta housing committee will provide ample accommodations, and a room registration blank will be mailed to each Brotherhood by July 1.

What a thrill it is to greet our

VISITOR'S REGISTRATION FOR THE NINETEENTH BIENNIAL CONVENTION OF

The Brotherhood of The United Lutheran Church in America

eptember 23 to 26, 1954 — Redeemer Lutheran Church — Atlanta, Ga.

.....

(Name) (Street) (City)

.....

(Name of Brotherhood) (City) (State) (Pastor)

his registration is to be credited to the.....Synodical rotherhood.

(will) — (will not) be able to attend the convention, but it is understood hether I attend or not I shall receive, for the enclosed reservation fee, a ouvenir Convention Program, convention badge and the November issue LUTHERAN MEN.

Return this form with $3.00 Registration Fee to
U.L.C.A. BROTHERHOOD CONVENTION COMMITTEE
arket & New Streets Bethlehem, Penna.

OTE: this blank for VISITORS ONLY; Delegates must use OFFICIAL DELEGATE'S FORM.

old friends, and meet the new delegates and visitors from Canada and all of the synods in the U.S.A. The outpouring of Lutheranism at the convention will help us appreciate the potential strength of a united Lutheran manpower, and the problems that appear too big for our local organizations, will be solved in a great gathering of delegates such as we will have in Atlanta. Let us all work and pray for this convention.

Delegates, Visitors—Register Now!

Each congregational and synodical Brotherhood is urged to elect and send its full quota of delegates. A quantity of official registration blanks was mailed to each synodical Brotherhood president. These blanks should be returned with the required registration fee of $3.00 for each delegate, to the Brotherhood Offices, Market and New Streets, Bethlehem, Pennsylvania, *on or before August* 24, 1954, which is the closing date for the accrediting of delegates.

Request for Hotel Reservation

NINETEENTH BIENNIAL CONVENTION

The Brotherhood of The United Lutheran Church in America

Atlanta, Georgia — September 23-26, 1954

Return to: Hotel and Housing Committee, P.O. Box 1296, Atlanta, Georgia.

Check first and second choice of the following

HOTEL ( ) PRIVATE RESIDENCE ( ) *MOTEL ( )

	Single	Double	Twin	$3.00	
Atlanta Biltmore (Convention Hotel)	$5-10	$7-10	$8-13	From	AM PM
Peachtree Manor	$5	None	$8.50-9	(fill in date)	
Cox-Carlton	$4-6	None	$6-8	To	AM
Waluhaje (Colored only)	$5	$9	Suites $4 per person for 3 to 4 persons		PM

I will arrive by Train ( ) Auto ( ) Plane ( ) Bus ( )

I am a delegate ( ) I am a visitor ( )

..... AM Name .....
Approximate arrival time PM (Please print)

Street Address .....

City..... State .....

* Motels are available but are not recommended. The nearest motel is approximately ten miles from the convention church. Rates range from $6-$9. We will be glad to arrange for motel reservations upon request.

IMPORTANT — All requests for hotel reservations must be in our hands not later than September 1, 1954.

PLEASE DO NOT FILL IN — FOR REGISTRAR ONLY

..... number accommodations assigned ..... Hotel. Date .....

OFFICIAL NOTICE

The nineteenth biennial convention of the Brotherhood of the United Lutheran Church in America will be held in the Redeemer Lutheran Church, Atlanta, Georgia, September 25–26, 1954.

This will be a delegated convention in accordance with the Constitution and By-Laws of the ULCA Brotherhood:

Membership—Section I

Active members in this organization shall be:

Item 1. Brotherhoods or men's organizations established in the congregations of the constituent synods of The United Lutheran Church in America which shall approve and adopt the principles of Article II of the Constitution of The Brotherhood of The United Lutheran Church in America, and pay annually into the treasury of said organization such dues as are required under the By-Laws.

Item 2. Synodical Brotherhoods established in constituent synods of The United Lutheran Church in America. . . . .

Delegates—Section IV

Item 1. The delegates to the convention shall consist of the officers of the Brotherhood, members of the

---

Request for Banquet Reservation

Ladies to be entertained at Special Banquet

L.C.A. Brotherhood Banquet Committee:

Attached hereto you will find ☐ Check ☐ Money Order for ..... dollars for which ☐ Cash

Please reserve ..... tickets for the Banquet to be held in connection with the 19th Biennial Convention of The Brotherhood of The United Lutheran Church in America at the Lutheran Church of the Redeemer, Atlanta, Ga., September 25, at 7:30 P.M. I will call for the tickets upon my arrival.

☐ Men's Banquet
☐ Ladies' Banquet
(Check number of each)

Name .....

Street and No. .....

City and State .....

Church .....

Mail with remittance to BROTHERHOOD BANQUET COMMITTEE, P. O. Box 1296, Atlanta, Ga.

IMPORTANT!!!

(1) Banquet Tickets: $3.50 per plate.
(2) Reservations can not be honored if received by Banquet Committee later than September 15, 1954.
(3) Tickets must be called for at Banquet Information Table immediately upon arrival at the convention.

Executive Committee; and one delegate for each five hundred members or major fraction thereof in each active synodical Brotherhood. Each active synodical Brotherhood shall be entitled to at least two delegates. Each active congregational Brotherhood or men's organization shall be entitled to one delegate for every one hundred or major fraction thereof of its membership. Each active congregational Brotherhood shall be entitled to at least one delegate.

Item 2. A roll of the delegates to the convention of The Brotherhood of The United Lutheran Church in America shall be prepared by the Secretary prior to every meeting. To facilitate this work the President of every active synodical Brotherhood shall forward a list of delegates elected by the synodical and congregational Brotherhoods together with the registration fee for each, to the Executive Secretary of The Brotherhood of The United Lutheran Church in America at least thirty days before the meeting.

The Executive Committee of the ULCA Brotherhood has interpreted the foregoing By-Laws as follows:

A. Only those congregational Brotherhoods which have paid their 1953 or 1954 ULCA membership dues not later than thirty (30) days prior to the opening of the 1954 ULCA Brotherhood Convention shall be entitled to send official delegates.

B. A registration fee of $3.00 for each delegate shall accompany the synodical and congregational delegate registration blanks to Brotherhood Headquarters, Market and New Sts., Bethlehem, Pa. (Please note that August 24, 1954, will be the deadline for accrediting official delegates to the Atlanta Convention.)

C. Fraternal visitors and lady guests are cordially invited to attend the convention sessions and fellowship banquet.

●

Education for Living

by EARL S. RUDISILL

Men and Parish Education

MEN POSSESS great possibilities in the church. Because of their very character they are strategically situated, both to lead and to follow — both need to be done intelligently. But, unfortunately, men, more in the past than in the present, have tended to defer to the women in the field of church activities — especially in teaching. Compare the number of church school teachers among men and among women!

Is this situation the ideal?

The Educational Program Concerns All

Children are to be instructed in

the Bible and guided in Christian living. Everyone takes that for granted. But too frequently people assume that the Sunday school, vacation school, and weekday school are for children only, and that confirmation is a sort of graduation. We want to do the best that can be done for the children but it is a mistake to neglect other age groups.

Young people (12-23) stand in need of sound Christian education and counseling. They need special assistance in adjusting their religious views to modern science and to the social needs which surround them. They are eager for help in the problems of love-making and courtship, and in preparation for marriage. Tragedy after tragedy has claimed young life because the church and homes have not always measured up to their responsibilities in these areas.

Adults need Christian education more than any other age — that is the opinion of numerous capable educators. They cannot function adequately in our complicated world with religious ideas which are suitable for children only. They will fall far short of the needs if they do not see the need and understand the ways of applying Christian principles to the solution of all human problems and questions.

Furthermore, the church ought to reach far out into every community and bring in the unchurched and the untaught of all ages, and give them the best Christian education possible. This is a task of great magnitude — performed in only a small way at present. When will we begin to take it seriously?

Fathers Should Be Concerned

Our confused, crime-ridden, commercialized, partially pagan land presents a difficult, baffling prospect to children and young people. The number of broken homes and strife-torn families make Christian faith and living difficult. The continued threat of war and operation of the draft create anxieties and uncertainties which call for Christian orientation and a long-term faith. In the midst of it all we need to be building a stronger and better-informed church as a means to establishing the kingdom of God on earth. And Christian education in the church and in the home has strong implications for life beyond the grave. In all these matters and others every father should be mightily concerned.

What Men Can Do

1. Keep close to young children and just as close to the church with a view to making each worth the maximum to the other.

2. Be ready to serve as leaders and teachers, and prepare yourselves for the work by taking leadership courses, reading, observing, and experimenting.

3. Encourage all church workers and give full support to all that the church undertakes for the better Christian education of all ages.

4. Keep in mind the opportunity of teaching and worshipping in your homes.

Honorary Life Membership

by PHARES G. BEER

1954 Honorary Life Membership Roll

THE JULY issue of *Lutheran Men* is the one in which all Honorary Life Memberships are listed for the year. This year 117 persons have been so honored and there are now 463 names on the Honorary Life Membership roll.

The honor roll listing the names of the persons honored this year will be exhibited at the Brotherhood convention of The United Lutheran Church in America at the Redeemer Lutheran Church, Atlanta, Georgia, from Sept. 23-26.

A number of synodical, conference and local Brotherhoods have honored their retiring officers with Honorary Life Memberships. Will your leaders wear the button, carry the card and receive the certificates that should be theirs for their sacrificial efforts in behalf of your Brotherhood? The Honorary Life Membership button is a beautiful work of art centering around the Lutheran emblem.

The Honorary Life Membership group this year includes four ladies, 21 pastors and one deaconness, Sister Lucille Lyerly of Roanoke, Virginia. This is the first time a deaconness has been honored with an Honorary Life Membership. To our way of thinking every deaconness is worthy of this honor.

Below is the list by synods of all the Honorary Life memberships received during the fourth year:

Central Pennsylvania

Mrs. Wilbur E. Burkholder

Florida

Rev. J. Luther Frantz

Georgia-Alabama

Rev. Paul J. Renz
Charles R. Kraus
Erwin J. Baumer

Illinois

J. Allen Leas, D.D.
Rev. Millard H. Stiles
Rev. Clyde G. Steele
Otto Bierbaum
Charles H. Strathman
Walter H. Brinkman
Rev. O. Garfield Beckstrand
Howard S. Bechtolt
Bradford W. Rodgers
Herben Loy
Lloyd A. Schott
G. S. Powers
William Wickey

Kansas

George Johnson

Maryland

Howard W. Walker
Grant W. Ferrier
Rev. Albert R. Burkhardt

Michigan

Rev. Alfred G. Belles
William J. Miller

tidwest

Henry Rippe
William E. H. Eden
Alfred Plank
Edward Miller
Rudolph J. Erbert

ebraska

O. E. Schellberg
O. E. Schellberg

ew York

Christian F. Brown
William H. Poneleit
Floyd E. Sanderson
Mrs. Leona Southard
Hans P. Treuenfels
George J. Haag
Christian P. Zefting
Rev. David A. Jensen
John S. Friedel

orth Carolina

Wertz Lentz
R. Paul Troutman
Cletus H. Fink
M. Lee Morgan
Clay W. Cozart
B. A. Earnhardt
Philip Hoover
Mrs. Otto F. Young
Albert G. Seitter
Bernard J. Holshouser
A. H. C. Holshouser
Rev. J. Wilford Lyerly
James C. Lyerly
William S. Kirchin
H. E. Ketchie
Percy Hunt
W. M. Crowell
S. J. Hamilton
Mrs. John C. Lyerly
Sister Lucille Lyerly
Henry Sides
Lamar Penninger

Ohio

Milford E. Buob

Pacific

John H. Koenig
William H. Schnellhardt
Laurence H. Steinhoff, D.D.

Pennsylvania Ministerium

Charles M. Cooper, Ph.D.
Rev. Conrad W. Raker
Judge James F. Henninger
William L. Katz, D.D.
George E. Moyer
Willard S. Constancer
Rev. Arthur S. Deibert
George F. Hellick
Daniel L. Hawkins
William A. Rittler
Boyd Brosius
Roy E. Brownmiller
Edgar F. Turner
Rev. William H. C. Lauer
John W. Kunkel
William B. Lewis
Jack W. Prichard
Rev. G. Edward Knapp
Franklin Mann
Herman M. Rudelitsch
Rondell Bebelheimer

Pittsburgh

William E. Bauer, D.D.
Harry K. Bish
Lawrence R. Stitzinger
Ernest F. Zundel
William J. Howells
Rev. Walter D. Guss
Robert M. Zundel
Walter C. Koehler
John Bellingham
Joe G. Baughman
Edgar B. Banks

South Carolina

J. Harvey Frick

E. B. Hallman
F. W. Jessen
John J. Shealy
H. Odelle Harmon
Jack J. Terry
J. C. Lybrand
J. V. Roof
Charles R. Jones
John Paul Wessinger
Rev. E. R. Derrick
Robert L. Gobble, Jr.
Rev. Dermont F. Swicegood
Willie F. Roof
G. Beattie Mathias
Maxie L. Frye
W. Scott Roof
W. Morgan Caughman

Texas

R. F. Schwarz

Twenty - two synodical Brotherhoods or their members have cooperated with our Honorary Life Membership program. There are only four organized synodical Brotherhood groups from which there are no Honorary Life or In Memoriam Memberships. May we again please ask all synodical, conference and congregational Honorary Life Membership secretaries and other interested persons to check the above lists and if there are any errors in the listing or spelling of names to please notify Phares G. Beer, Ph.D., 708 St. John St., Allentown, Pa., at once so that the names may be correctly placed on the honor roll for display at the next convention of the Brotherhood of the United Lutheran Church in America.

Brotherhood in Action

by CHARLES F. BROBST

King's Men Are Friendly at Church

LAST MONTH this column outlined "What to Say on a Call" when workers visit members of a congregation to interest them in regular church attendance. It is not enough merely to persuade people to go to church regularly. When they do go, they must be made to feel welcome, wanted, and that they belong.

When lapsed members are brought back to the church, earnest efforts should be made to keep them coming. In this, everyone has a responsibility. The preacher's task is to conduct an attractive and worshipful service in addition to preaching a helpful and inspiring sermon. The organist and choir can add much to uplift the worshiper. The ushers, as the hosts of the congregation, must be friendly and offer any possible assistance to those who come to the Sunday service. The "regulars" should leave their cold shoulder at home and put a smile and pleasant disposition in their showcase. A cordiality and warm feeling should pervade the church atmosphere. This will help bring the occasional worshiper back to

church more regularly.

The King's Men, or friendly visitors, have a special duty to perform. They should be at church before others arrive for the service. If they were wise when they made their calls the previous week, they arranged with those who made a commitment to attend the services regularly, to meet and greet them at the church before the Sunday service.

Such persons should be given personal but not overbearing attention. They should be introduced to an usher and ask him to usher them to a pew. The King's Men can help a great deal to make people whom they visited in the home feel wanted by greeting them at the church. They could be introduced to others before or after the service. Special efforts should be made to remember names and faces.

The spirit of fellowship and friendliness is a valuable asset in any congregation. Friendliness and godliness are inseparable. If people are friendly without being spiritual, their church might seem like a secular club. A spiritual congregation without friendliness fails. The spirit of brotherly love must prevail. "Behold how these Christians love one another" is the way apostolic Christians were described. Such Christian friendliness helped multiply Christian believers. It will help to build the church stronger and larger today.

Boy Scouts

by GEORGE A. EICHLER

A HERD of buffaloes was made to move over so that more than 1000 Boy Scouts and their leaders could pitch their tents for the Lehigh Council Camporee in the Trexler-Lehigh Game Preserve near Allentown, Pa. Several of the beasts strayed back during the night as if to investigate what this was all about and to express their displeasure of the intrusion by scratching off some of their winter coats on some shiny cars which the scouters had parked on their domain. When the scouts at the campfire sang "Home on the Range" it was really meaningful.

High-rolling ground with clear and wooded areas provided an ideal natural setting for scout activities. The headquarters tents were pitched on higher ground which made it possible for those in charge to view the whole camp below. A scouter remarked that the view reminded him of the Old Testament description of the camps of the Israelites and the Midianites. By means of a PA system all announcements could be heard plainly by the scouts be-

low.

It was indeed a pleasure to see the scouts busy with their activities. Here was scouting at its best. Groups of judges were on the job inspecting and evaluating the work of the scouts. Awards were given to those who earned them.

The campfire was something really dramatic. A natural amphitheater was close by. Through the PA system the scouts were directed to proceed in orderly fashion to the spot chosen. Without any apparent direction the scouts arranged themselves in a huge semicircle not unlike that of the national jamborees. As a matter of fact, the camporee gave one the impression of a small national jamboree which had been attended by a considerable number of the more than 1000 boys registered. As darkness enveloped the scene, the flashlights of the scouts seemed to do their best to drive it back and for a time seemed to be successful. A huge campfire presently took up the task and flashlights were obediently turned off until the scouts started back to their tents. It was an inspiring sight to see and to realize the tremendous potential for constructive citizenship in such a fine group of boys.

On Sunday morning religion had priority. There were Protestant and Catholic services. Incidentally a Lutheran pastor and college classmate of the writer had charge of the Protestant service.

The camporee came to a conclusion on Sunday afternoon. A well-balanced program of scouting activities had been successfully carried out. Surely scouts and scouters had learned much and had a pleasant time together. As the last of the scouts left the reservation the herd of buffaloes returned to graze in peace once again.

NEWS

New Jersey Delegates Approve ULCA Affiliation

In a record-breaking third annual convention attended by 240 representatives of men's groups from all sections of the state, the Brotherhood of the New Jersey Synod voted officially to make application for membership in The Brotherhood of The United Lutheran Church in America.

The action, taken during sessions held at the synod's official youth camp, Camp Beisler, near Califon, N. J., on Saturday, May 1, brought to an end a two-year period of indecision in which the new body had been bogged down in other organizational procedures.

This year's sessions also indicated measured strides were being made in other directions as well. It was the first time an all-day convention was attempted and the first time discussion groups and outdoor sports were included in the program. At

Officers of the New Jersey Synod Brotherhood

Left to right: President Howard C. Knotje, Plainfield; Vice President Eugene H. Kelch-, Camden; Secretary Jack Van Iderstine, Ramsey, and Treasurer Roscoe Roos, Trenton.

: business session the convention up its Home Mission Fund as a parate appeal from the budget, esented a check to its Home Mis-ns chairman for purchasing needy ms for the three newest mission ngregations of synod, approved ns for a pilot School of Indus-al Relations to be held next fall, voted considerable time to plans increasing the coverage and mak-g more pretentious their widely claimed promotional publication he Lu-Men-Ator," and accepted invitation to hold the next con-ntion at the Lutheran Home of w Jersey, at Moorestown, Satur-y, May 7, 1955.

Howard C. Kontje of Plainfield as re-elected to a second two-year rm as president, and Eugene H. elchner of Camden was elevated om secretary to vice president. hers elected to office for the first me were Secretary Jack Van Ider-ine of Ramsey and Treasurer Ros-coe Roos of Trenton.

Two very stirring challenges were brought under the general theme "Rise Up, O Men of God" by the Rev. Dr. George R. F. Tamke of Union City and Judge James W. Henninger of Allentown, Pa. The latter, who spoke at the closing banquet, was introduced by another nationally prominent Lutheran layman, Henry W. Beisler, for whom Camp Beisler was named. Meals were prepared and served by the men of Temple, Pennsauken, and St. John's, Rutherford.

The 125-acre camp, which opened last year for the first time, is located atop the Schooley mountains in Hunterdon County, northeast of Phillipsburg, and has been a major renovations project of the Brotherhood for two years. The 1954 camp season opens July 4 and will include children and young people from nine to twenty-five years of age.

Pastor Utz and Scout Grutz with Altar Made for Pro Deo et Patria Award

The *Pro Deo et Patria* award was presented on Feb. 7 to 15-year-old Richard Grutz of Emanuel Lutheran Church, Bellevue, Pittsburgh, Pa., the Rev. Lester M. Utz, pastor.

The young scout spent more than 200 hours in special church activities and about six weeks of his spare-time hours to construct a miniature altar patterned after the church's altar, in order to earn the award.

"Dick has worked exceedingly well," commented his pastor, "and certainly has shown every cause why he should be honored in this way. But what's more important is that this extra work for the church was really not 'extra' at all. Rather it was a continuation of the scout's work the congregation with the Lu League, Sunday school, helping the worship services, and particip ing in the audio-visual aid porgra

Dick spent only $5 in making t altar, but declared that the work w "certainly time-taking." His moth helped in the fashioning of the alt cloths.

In addition to serving on the audi visual committee, Dick has served deacon, distributing Sunday bulleti ushering, and taking up the colle tion. He has also constructed out brick and stone a housing for a hu gas meter on the outside of t church.

Brotherhood Leaders at South Carolina Convention

Principals at the Brotherhood banquet held in connection with the 129th annual convention of the South Carolina Synod in Mt. Tabor Church, West Columbia, May 3-6, were (to right): the Rev. P. M. Kinports, St. Matthew's Church, Charleston, member of the A Brotherhood Executive Committee; W. Archie Dodgen, president of the South Carolina herhood; Merwyn C. Fuss, Taneytown, Md., president of the ULCA Brotherhood; B. T. e, Columbia, second vice president of the ULCA Brotherhood.

New England Conference

The annual convention of the New gland Conference Brotherhood held at Immanuel Lutheran urch, Meriden, Conn., on May 9. resident Roger Lindgren presid-

Greetings were received from tor Hagedorn, Pastor Hohl, Conence President, ULCA Brotherd President Merwyn C. Fuss, o honored us with a surprise t and Dr. Hans Treuenfels, Presit of the New York and New gland Synodical Brotherhood.

The men of the Brotherhood dged to support to their utmost work of achieving the 100 per t benevolence quota for our od and also to assist their urches in reaching their goals for addition to the Lutheran Home the Aged at Southbury, Conn.

The newly formed Brotherhood of formation Lutheran Church, New Britain, Conn., was voted into Conference membership.

Rev. Paul Reissig of St. Paul's Lutheran Church, Middletown, Conn., served as toastmaster at the banquet, at which time the Rev. Joseph B. Mohr, Brooklyn, N. Y., editor of *Lutheran Men*, brought an inspirational message on the relationship between *Lutheran Men* and the Brotherhood.

In recognition of their efforts the Brotherhood of Grace Lutheran Church, Stratford, was presented with the Wohlsen Award for Stewardship, by John Tiedmann, chairman of the Brotherhood Stewardship Committee.

Past Conference Vice President Brother Chris Zefting presented Grace Lutheran Church Brotherhood, Hartfodl, Conn, with the convention Attendance Banner.

—Roger W. Lindgren

Western Conference, N. Y.

The Spring Rally of the Western Conference Brotherhood of the New York and New England Synod was held in Reformation Lutheran Church, Rochester, N. Y., on May 1.

Conference President Al Gaal of Buffalo opened the business meeting and introduced Herman Klobe as moderator of a panel discussion on the subject of "Christian Social Service." Members of the panel were Willard Herbold, representing the Helping Hand; Ray Walter, representing the Lutheran Church Home; Louis Kumph, representing St. John's Orphan Home; Edward Echtenkamp, representing the Lutheran Council of the Niagara Frontier.

The principal speaker of the evening was J. S. Hagey, president of Waterloo College, Waterloo, Ontario, Canada. Speaking on the subject of "From Strictly Business to God's Business," Mr. Hagey stressed the need and importance of prayer, stating that he preferred hard work and prayer rather than dependence upon lady luck.

—Hillis F. Lynn

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Pittsburgh Synod

Members of the Pittsburgh Synod Brotherhood and local members of the Lutheran Laymen's Movement for Stewardship joined hands in sponsoring a joint men's dinner during the sessions of the Pittsburgh Synod, which met in Johnstown, Pa., May 24-26.

Over 400 men from all sections of the synod gathered in the spacious Sunday-school chapel of First Lutheran Church to hear Dr. Franklin Clark Fry, president of the ULCA, tell his impressions of the work of the Brotherhood and the Laymen's Movement. Dr. Fry detailed the outstanding accomplishments of both organizations during the past 10 years and paid special tribute to the Laymen's Movement for their outstanding work in the field of stewardship.

Plans for the dinner were in charge of Attorney Raymond Goehring, representative of the Laymen's Movement, and Russell Barley, president of the synodical Brotherhood.

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Texas Synod

Another very successful meeting, the 25th annual convention of the Texas Synod Brotherhood, held at Faith Lutheran Church, San Antonio, under the able leadership of President M. R. Henniger, came to a close Sunday afternoon, May 2.

Attendance: four state officers, 66 delegates, 15 pastors and 26 visitors; a total of 111.

Salem Brotherhood, Port Lavaca, made application for membership and was welcomed as the newest member. Oscar F. Hahn is president of the organization and the Reverend Walter L. Lentz is pastor of the congregation. There are now 21 congregational Brotherhoods affiliated with the state organization.

The Rev. Royal E. Lesher's report

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on missions was of interest to a mission-minded Brotherhood. A map of Texas showed that there are 131 counties in the state without a Lutheran church of any kind. He also pointed out that it required, on an average, $58,700 to establish a mission. Based on past averages, funds were obtained in the following manner: $700 from the Synod; $35,000 from the Board of American Missions, and $23,000 from commercial lending agencies. He thanked the Brotherhood for its interest in this important work and for its established mission fund, which we hope and pray will be substantially increased in the near future. The mission field in Texas is just beginning to be developed and we should all feel privileged to support this worthy project.

An Active Brotherhood Reports

There are some Brotherhoods in Texas each year that are at a loss as to how to use their manpower and as a result they are not very active. It appears that St. Luke's of San Antonio, under the well qualified leadership of President R. F. Schwarz, did an outstanding performance during 1953. Although somewhat late in giving this information to your reporter, the projects they undertook might provide ideas that others might want to adopt. Some of their projects were:

1. Established a Youth Camp Fund and contributed $20 to the cause.

2. In November organized a Boy Scout Troop with 24 boys and the troop has now increased to 42 members.

3. From the Bastrop Evangelism Workshop in September received the "family night" idea and carried it out successfully.

4. Observed a father-and-son fellowship by taking the boys to a football game at Alamo Stadium where 90 seats were reserved and utilized.

5. Purchased a Thanksgiving food basket and presented it to a needy family.

6. Purchased a movie projector for use by the church and other auxiliary organizations.

7. Contributed to three memorials for friends and members who passed away during the year.

The 1954 officers are: President Robert Gerhardt, Vice-President Gus Schneider, Secretary Lyle B. Lawson and Treasurer Robert Vorkoper.

—Kermit E. Voelker

Virginia Synod

The Brotherhood of the Virginia Synod held its annual banquet in St. Mark's Church, Roanoke, Va., on April 26, during the convention of the Virginia Synod. Two hundred persons attended the banquet. Dr. L. Ralph Tabor, member of the ULCA Executive Committee, and pastor of First Lutheran Church, Baltimore, Md., was the speaker.

The Rev. Frank Roof, Greeneville, Tenn., writes that the Tennessee Brotherhood units met at Oak Ridge, May 3, for talks preliminary to the formation of a Knoxville

(continued on page 30)

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The Congregation and Community Cultural Life

by HERMAN KEITER

Author

The Rev. Herman Keiter, Ph.D., is the Frank Wolford Professor of Religion and Religious Education, and director of student personnel at Hartwick College, Oneonta, N. Y. He is a member and the secretary of the Board of Social Missions of the ULCA. A graduate of Gettysburg College and Seminary, he secured his doctor's degree from the University of Chicago in religious education. Throughout 1946, as joint appointee of the National Lutheran Council and of the American Friends Service Committee, he headed the relief and rehabilitation program of both those agencies in Finland.

Editorial Committee

Arthur H. Getz, D.D., chairman, Charles E. Johnson, C. Oscar Leonardson, Carl E. Schock, S. M. Brock. Topics prepared under the auspices of The American Federation of Lutheran Brotherhoods.

A VISITOR from Finland to the United States said: "In Finland the average worker looks forward to the time when he can have a really good painting on the wall of his home. Here I have found not one worker who wants that."

A lady, described as highly cultured, wrote this letter to her pastor:

"Dear Pastor:

"I am writing to protest against your recent attitude . . . Since your sympathy is with the poor, unfortunate, and misguided people, I cannot understand why you accepted a call to a nice church, built by our most substantial people and manufacturers, with a nice parsonage to live in." (*Social Action*, January 1939)

Here are two examples of cul-

Topic Aims

1. To consider whether the congregation has a responsibility for the cultural level of its community.

2. To determine how far the congregation should go in promoting reading clubs, and study groups in history, economics, and social problems, and the congregation's proper relationship to such groups as the FTA.

3. To decide what should be done by individuals of the congregation or by the congregation as a unit to promote the cultural life of its community.

life. Has a Christian congre-
n anything to do about such
;s?

Artificial Barriers

.e lady who wrote the above
r was just oozing "cultchah" —
is, culture with a Harvard ac-
and a world of pride in itself.
clearly felt herself one of the
s" people of town. She might
say: "Oh, no, we do not bar
mon workers and farmers from
'nice' church. But such lower
ses are much happier in churches
neir own, where boorishness and
reeding are not so out-of-place."
ne poor and uneducated might
e once to her "nice" church, but
r they had been frozen by her
come, or had seen her move
tedly away when they sat down
her, they certainly would not
e back.

ere "culture" is being wrongly
l to build up self-pride, snob-
ness, and scorn of people who
e little education or money or
wledge of art and music.
he Pharisees were the highly

Worship

n: "Praise to the Lord, the Almighty,
King of Creation"—No. 286 C.S.B., or
248 P.S.H.
ture: Psalm 150:1-6
Prayer
ial Music
n: "Let All the World in Every Corner
ng"—No. 287 C.S.B., or No. 244 P.S.H.
rc
n: "Praise the Lord of Heaven"—No.
8 C.S.B., or No. 252 P.S.H.
er, including the Lord's Prayer
diction
ness
owship and Refreshments

cultured people of Jesus' day. Their culture, too, led to scorn of the uneducated. They said the common people, "who do not know the law, are accursed" (*John* 7:49). But of Jesus it was said that the common people heard him gladly (*Mark* 12:37). Jesus rose above differences of culture and class. He was Master for the wealthy and cultured Nicodemus and also for the wretched thief on the cross.

The Christian and the Christian congregation dare not permit today's so-called culture to build barriers between men. A church which has to have one congregation for the rich and another for the poor, or one for the educated and another for the uncultured, is in serious danger of splitting the body of Christ.

False Culture

Some time ago someone prepared a list of books entitled, "Most Important Books of the Last Fifty Years." One of the books listed was *The Theory of the Leisure Class*, by Thorstein Veblen. A certain teacher got a copy of the book, but a month later found him taking the book back to the library without having had a chance to look at it. He said to himself, "I better at least glance through the book, so that I can mention it casually in some learned group when the chance comes." But the book, when once taken up, could not be put down. Most of the day went to it while other plans were set aside.

In that book Veblen claimed that much of what we consider high cul-

ture is false. Savages are considered successful when they no longer have to work. They then belong to the successful and envied "leisure class," and others work for them. Veblen claimed that this eager wish to be a member of the envied leisure class is concealed under many things we call culture today. Being able to read Latin shows that you have not had to spend all your life in just earning food and shelter; it gives you a claim to being a member of the glorious leisure class — a major unconscious reason why Latin is studied. The same is true, according to Veblen, about being able to manage the silver at a formal dinner and about much other education and culture.

The teacher's plan merely to dip into Veblen's book so that he could "casually" mention it later in certain groups is another clear example of devotion to false culture.

Christ said to his followers: "You will know the truth, and the truth will make you free" (*John* 8:32). When man comes into fellowship with God through Christ he no longer finds it necessary to protect and defend his poor, mean little self. It is when man is without God that he wildly tries to get a feeling of safety and of being master by piling on false culture. The Christian, however, does not need these false defenses.

True Culture

Shall we, then, refuse to have anything to do with culture? Certainly not! True culture is the ability to enjoy to the fullest the beauties and harmonies which God has put into life. Art, music, and education can provide a wealth of joy. The workman of Finland gets some of that joy in a good painting — a painting whose beauty of design and color has something of God's eternal beauty in it. The Christian congregation helps develop the effectiveness of man's fellowship with God when it helps develop man's joy in God's beauty and harmony.

The Chistian congregation, because it is interested in the total welfare of men, cannot avoid being interested in the esthetic, educational, and general social life of a community. It will seek to promote appreciation of good music, fine art, beautiful flowers, good books—anything and everything that contributes to men's welfare. It is therefore quite within the province of the congregation's work to foster reading clubs, to encouarge musical groups, to provide reading libraries and to do many other things that will contribute to the community's cultural life.

Of course, anyone who longs for a good painting just so that he can feel better than his neighbors, is misusing culture.

Cautions for Congregations

The congregation that tries to improve the cultural life of its community should take the following precautions:

1. Do not work on something already available in the community. It is not the function of the congre-

on to enter into competition with ublished community agencies or duplicate their efforts.

. Try to get some other com- nity organization to carry on the k if it is purely cultural. Such k is done directly by the con- gation only if no other agency be found to do it. But the con- gation quite properly lends its couragement and provides motiva- n.

. Make sure that a real need sts before sponsoring any phase the cultural life.

. Above all else, never endanger central purpose of the church, ining men for Christ, by engag- in cultural activities. A good nd program of lay evangelism, a rough-going Christian education all ages, worship services that ke men feel God's presence—all se should be well taken care of ore the congregation tries direct- to promote the cultural life of community.

With these cautions in mind, the ngregation may well engage in tural activities, such as establish- a library, sponsoring an art ss, encouraging fine gardens, or moting reading clubs. Whenever ssible it should work through oth- organizations. It should encour- e the public library or the public hool to sponsor such things as a eat Books Club. And it should be re that excellent art, literature, d music have an important place its own usual program.

Inescapable Duty

The congregation has an inescapable responsibility for the cultural life where that life has bearing upon bringing men to Christ and helping them to live in him to the fullest. Christian education must include certain cultural facts and situations if it is not to fall far short of what it should do to help persons live as Christians.

The cultural life of a community is affected by such things as the relation between consumers, managers, workers, and investors; the activity of labor unions; the relation of races to each other; the quality of the public school system; the types of recreation available; and programs of community organizations such as service clubs. In all these matters the local congregation must be interested. The Brotherhoods should include such studies in its own program and should see that they are included in other study programs of the congregation.

For Study and Discussion

1. What cultural opportunities are particularly needed in our community — a library, music clubs, art clubs, a P.T.A., a community band or orchestra, a program of adult education, reading clubs, amateur dramatics, or what? In the light of the principles discussed (cf. "Cautions for Congregations"), what should a congregation do about such needs?

2. Are the Christians of our community separated from each other by cultural barriers? Is there one

church for the "nicest" people, another for the poorest, and others in between? If so, how can these barriers best be broken down?

3. Does our congregation eagerly welcome into its membership people of all cultures? Are we as eager to have the poor and the foreigners become members of our congregation as the wealthy and influential? How can we be sure that our program of evangelism will not slight those who are "different"?

4. Does the membership of our Brotherhood include as many men of different cultural types as it should?

5. What bearing does the following incident have upon the church's responsibility for the culture of people in its community? During a survey of a federated congregation made up of former Baptists and Congregationalists one member said: "The federation was an unfortunate marriage from the start. The Baptists insisted upon bringing their children to church and letting them climb over the tops of the pews and stick chewing gum all over the bottoms. We Congregationalists just cannot worship in such an atmosphere." Are chewing gum and lack of baby sitters cultural barriers between Christians?

Suggestions for Action

1. Have "Committee 3" (appointed last month) distribute the Culture-Class Study sheets and conduct the test. After each member of the Brotherhood has noted the items which apply to him, ask each one to count the number of v's, w's, y's and z's checked in each classification. Then explain that those have given answers mostly lette z tend to be in the "upper en culture-class," sometimes called "upper-upper class"; that those answers mostly lettered y are in the "envied class," but not vied as much as those in the class; that those with answers mo ly lettered x are in the "striving success class"; that those with swers mostly lettered w are also the "striving for success class," are not as near attainment as th in the x class; and that those w answers mostly lettered v are in "relaxed class," the group fr which Jesus drew most of his frien

2. Have members of Committee collect the test sheets on whi answers have been noted (nam should be omitted on the sheet and have membrs of the committ total the answers to see how ma members of the group are in ea class. Announce the results. Th discuss ways in which the Brothe hood can get more members of ea of the different classes into Brotherhood. Suggestions are: Have members of the Brotherho make personal calls at homes a bring to the meetings those wh may hesitate to come because th feel poorer than most members the Brotherhood; (2) invite lab union leaders to attend a Brothe hood meeting and tell how they fe toward churches; (3) conduct se eral meetings to which all will com

ork clothes, making sure that ng is done in the meetings to rass those really short of ey.

Lay definite plans to meet im- nt cultural needs of the com- ty, working, if possible, through organizations as the P.T.A., ns, the community concert, adult ation authorities, the women's and the luncheon clubs.

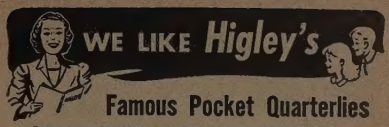
Have Committee 2 (appointed month) make its report and est definite plans to have the herhood or some special study ps in the congregation under- further investigations in the of community cultural prob-

Let's Invite a Guest

gnment for the September Meeting

asionally it is a good thing to have a l guest at a Brotherhood meeting — who can make a real contribution to opic that is being considered. Next , when attention will be focused upon elations between the congregation and ublic school it would be well to invite uperintendent of schools, or members e school board, or outstanding public l teachers to participate in the meet- Such guests should be provided in ce with a copy of the topic material invited to participate freely in the ssion. Opportunity should be given h guests to speak briefly on the sub- and they should be told in advance ive minutes will be allowed for what- formal presentation they may wish to

insure a successful meeting the fol- g committees should be appointed: 1. mmittee to take charge of worship. 2. mmittee to present a very brief resume e topic written by Dr. Fredstrom. This nittee should present not only problems onting the public school, but indicate ble solutions. It is in connection with report that the guest speaker or speak- nay be called upon. 3. A committee to w the booklet, "Moral and Spiritual



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Values in the Public School," and to p sent a resume at the Brotherhood meeti This booklet may be purchased from t National Education Association, 1201 S teenth Street, N.W., Washington, D. 4. A committee to arrange to present t motion pictures, "Skippy and the Thr R's" and "What Greater Gift" — both p duced by N.E.A. and probably availa from your local school or from your d nominational bookstore. Perhaps these p tures should be shown to all men an women of the congregation on an evenin other than the regular meeting night. 5. committee to lead in a discussion of th items listed in the topic under, "For Stu and Discussion" and "Suggestions for A tion."

(continued from page 22)

Conference Brotherhood. When completed, the new group will be the fifth conference organization in the Virginia Synod, leaving only the newly established Tidewater Conference without formal conference representation. The Staunton Conference Brotherhood completed its organization in 1953.

Marion Conference Brotherhood, Dr. Milton Brockmeyer, president, held a layman's rally in May.

Dr. S. J. Turille, president of the synodical Brotherhood, inaugurated a synod-wide extension program. The theme is, "More Men to do the Work." He hopes to have each parish Brotherhood organize or reactivate another unit. Quota: At least five new local Brotherhood units per conference. Let's get busy, men!

Pastor Dickson Taylor, Portsmouth, Va., is director of the laymen's rallies to be held in various conferences this year.

Claire Scherston, president of the

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Ridge Brotherhood, is one of most active men in that church. has the particular qualifications the job, having had two years' ning in a Lutheran theological inary.

C. "Pete" Moyers, New Market, ident of the large Shenandoah ference Brotherhood, is busy ning two conference rallies for year. The spring rally will be l at Wardensville, W. Va., and fall meeting at Resurrection rch, Arlington, in November.

rank Burkowski, 1524 Quincy Falls Church, Va., our exten- secretary, is prepared to fur- material and whatever other stance may be needed by any of men who need help with organ- g and planning their program. te Frank for help.

oanoke Conference meeting was l at College Church, Salem, May D. W. Swicegood, Danville, lay- and world traveler, talked to men on world missions.

O. C. Crawford

●

The Precise Symptoms

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